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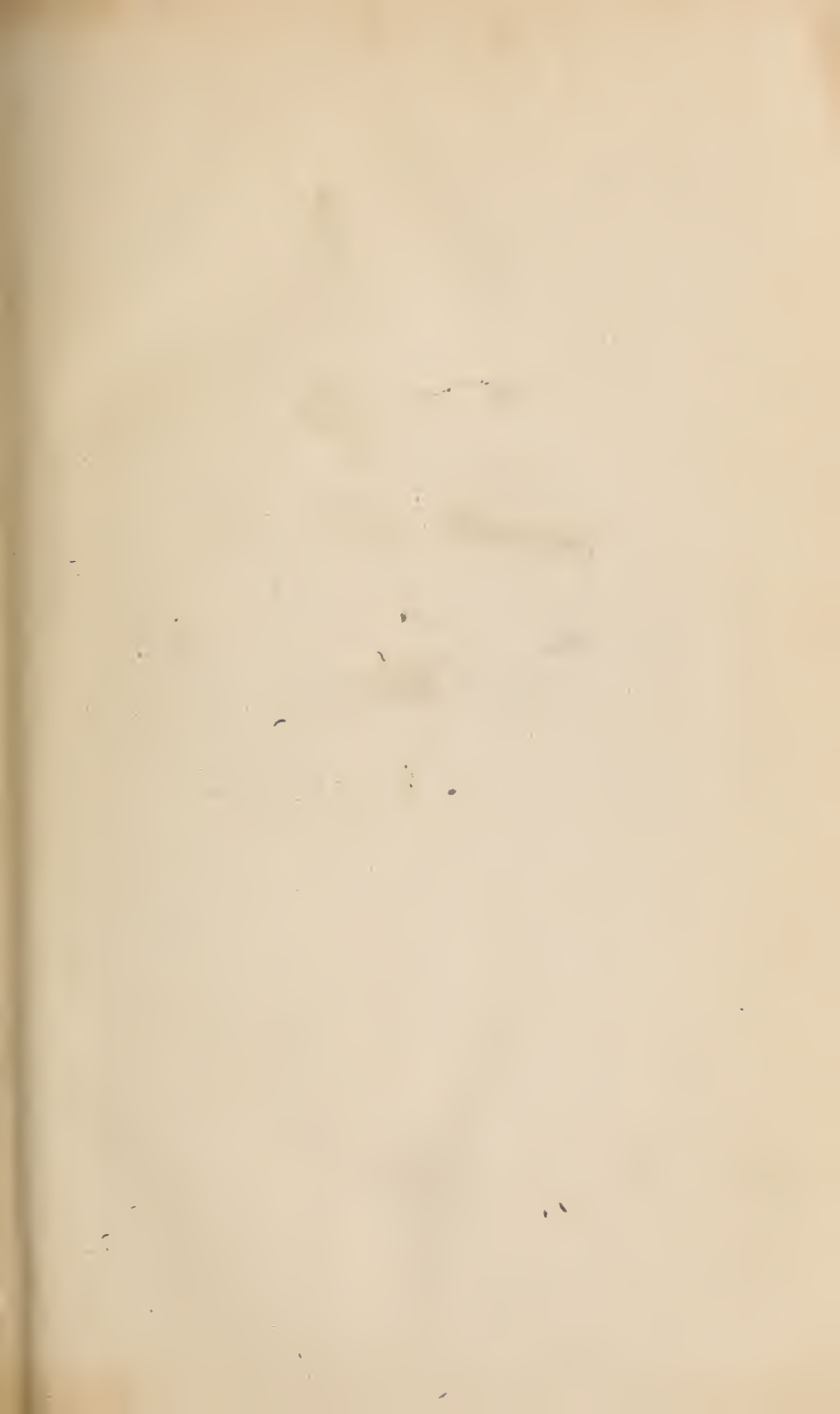
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THE AFRICAN REPOSITORY.

Vol. XLI.]

WASHINGTON, JUNE, 1865.

[No. 6.

From the Episcopal Recorder.

EFFORTS AT SHERBRO ISLAND.

On the ninth of March, 1820, the *Elizabeth*, having had a fair passage, anchored in the harbor of Sierra Leone, and was immediately met by small boats which put out from shore, and in one of which came some of the officers of the English colony.

The agents found themselves on the coast in advance of the sloop-of-war *Cyane*, which parted company with them immediately after leaving the harbor of New York. Not having authority under their charter to detain the *Elizabeth* longer than a few days after her arrival upon the coast, and suspecting her draft of water to be too great for her to enter Sherbro sound, or the body of water lying between the island and the mainland, Mr. Bankson was sent down the coast, at once, in a small vessel, to explore and prepare for the arrival of the emigrants. Meanwhile Mr. Bacon purchased a schooner of one hundred tons burthen, called the *Augusta*, and transferring to her a part of the cargo of the *Elizabeth*, both vessels proceeded on their way from Sierra Leone. Arriving a few days after at the mouth of the sound, it was found that the *Elizabeth* could safely go no further, but Mr. Bankson met the expedition there, having returned with a very favorable report of John Kizell, and his place, which was about eighteen miles further down upon the east side of the Island. Encouraged by this report, it was determined to convey the emigrants and stores as rapidly as possible to Campelar, that being the name of Mr. Kizell's town.

On the 20th March, Mr. Bacon visited the place, and during that day all the colonists were landed. In the evening they assembled in Kizell's hut, many of the natives gathering with them, and engaged in joyful thanksgivings and prayers. In some of their hymns and tunes the natives joined, much to the surprise and gratification

of the agents. Mr. Bacon addressed the audience in English and Mr. Kizell interpreted his words into the Sherbro tongue. Kizell, it seems, was a professedly pious man, and had long kept up worship among his people. Of this meeting, Mr. Bacon remarks: "This was an affecting scene of devotion; it was worth living an age to participate in it, with our feelings." These agents lost no time in applying themselves to the religious instruction of the people, so that it was said in reference to the first accounts received from them in this country, in a sermon preached in memory of them in Philadelphia that year: "With the news of their arrival, we were also informed that already the natives had been assembled for worship, already had our brethren lifted up their voices on the shores of Africa, proclaiming the unsearchable riches of Christ—already a Sunday school, the favorite charity of him whose zeal in the same cause will long be remembered among us, was formed and in operation."

We stop here for a moment to give some account of the place selected for the temporary location of the colony. Sherbro Island lies down the coast, in a S. S. E. direction from Freetown, distant about one hundred and twenty miles. It is separated from the mainland, by a strait, varying in width from three to six miles, into which the waters of the Bagroo river, flowing from the North-east, empty themselves. This stream, affording communication with the interior, rises among the mountains, which are seen from the Island, lying about twenty-five miles back from the coast. The Island itself lifts its surface from ten to fifteen feet above the sea, and possesses a flat alluvial soil, covered with a luxuriant vegetation. It is about twenty-two miles long and twelve wide. Mangroves grow to the height of several feet, looking at a distance like the willows upon the banks of the Mississippi. Upon it are neither horses nor cattle, but domestic fowls are found in abundance. There grow indigo, cotton, coffee, yams, and a great variety of tropical fruits. On this Island exists, at the present time, a station of the Mendi Mission, established in 1853, under the auspices of the American Missionary Association.

John Kizell, to whom allusion has already been made as owning the site, had, when a lad, been captured by a neighboring tribe, which made a bloody attack upon the town of an uncle, at the time of a visit Kizell was making there. He was taken alive, and notwithstanding every effort made to ransom him, he was brought by his captors to the coast and sold for a slave. He was carried to Charlestown S. C.; but a few years afterwards, that city having been captured by the British forces under Sir Henry Clinton, he fled with others to them for protection. He was sent by them to Nova Scotia, and thence found his way to London, having at some time during these adventures united with the Baptists. Shipping at London on board a vessel bound to the West Coast of Africa, he managed to take out a venture on his own account, which was sold on his arrival at a handsome profit. He then established himself upon the coast, settling on a part of Sherbro Island, which he called Campelar, and

where there was a small native town. Campelar is, itself, a small island, separated on the West from its larger neighbor by a narrow, sluggish creek. It rises but a few feet above the water, and in the rainy season it is so deluged as to be but little better than a morass. The water of the island is highly impregnated with foreign substances, to which fact, the mortality among the first colonists was subsequently largely attributed. In the town the houses were rude huts, the sides being composed of narrow boards or of branches woven together, and plastered with clay to the height of about six feet. The roof is conical, and overhangs the sides for some distance, and is thatched. There are no windows or floors, and one aperture forms the door, leading into the one apartment, unless this room should be divided by some frail screen or partition into two. Such was the spot to which the colonists came on the 20th March, 1820, and where they proposed to remain only until a better location could be procured from the neighboring chiefs on the mainland.

Hearing that the *Cyane* had arrived at Sierra Leone, Mr. Bacon left Sherbro, on the 24th, to go to her, stopping on his way at the Plantation Islands to visit a famous slave dealer, named George Caulker. Having reached the sloop-of-war, he determined to man the schooner *Augusta* from her crew. Meanwhile Mr. Bacon left in an open boat with Lieut. Townsend and six men, and rowing down the coast, reached Campelar on the 30th March. For three or four days subsequently they were engaged with the colonists bringing ashore the stores from the *Elizabeth*, and in erecting temporary accommodations for the people.

It was intended to move the colony as early as possible to some point on the Bagroo river, on the main land, and the site had been designated by the preceding agents, while the kings had promised them to complete the conveyance of it, when the emigrants should arrive. But when it was attempted to secure the fulfilment of this promise, much difficulty was found in bringing the chiefs to make any terms, and it was suspected that Kizell was secretly exerting himself to thwart the project. The head men and kings were invited to come together and have a palaver, as all the formal assemblies of Africans for whatever purpose are called was set, but all propositions were evaded, and it soon became evident that the natives were not disposed to conclude any agreement. Wearied with their duplicity, Mr. Bacon started for the main land to visit other chiefs; but while he found a ready assent to his project for purchasing land, he could not induce them to assemble in council, without which nothing definite could be determined. This he also attributed to the machinations of Kizell, who, probably, wished to detain the new settlers upon his own land.

He returned soon to Campelar, to find that the fever had already broken out among the colonists. Its symptoms were pains in the head, back, and limbs, accompanied with great lassitude and depression of spirits, and with inflammation of the eyes. Affairs began to

look discouraging, and their aspect was made worse by a spirit of dissatisfaction now openly exhibited by the emigrants. The people refrained from aiding in the transfer of the stores from the ship to the land, and the whole labor was devolved upon the agents and the few men sent down from the *Cyane*. This involved the presence of Dr. Crozer and Mr. Bankson at the ship *Elizabeth*, which lay at anchor fifteen miles up the sound, while Mr. Bacon stayed at Campelar to receive the goods as they should be sent down. On the 6th April, Mr. Bacon writes in his journal: "We have now twenty-one sick of a fever. We try the country practice of bathing, and find it successful in some cases. We have not tried it sufficiently to test its efficacy. The schooner is now absent for the remainder of the freight, and Dr. Crozer is with her. Rev. Mr. Bankson is sick, I suppose, on board the vessel."

On the 6th of April, the schooner returned to Campelar, bringing Lieut. Townsend, Dr. Crozer, Mr. Bankson and two of the crew, seriously ill with the fever. Matters grew worse and worse; these new cases of sickness added to the number already on shore, making a total of thirty-five, and the whole care of these, as well of the business of the colony, devolved almost entirely upon Mr. Bacon. It might be supposed that so serious a state of affairs, when death seemed to be rapidly sweeping away his colony, and the courage and content of the people was gone, would dishearten this now solitary overburdened laborer. But it did not touch his calm, self-denying spirit. He had learned to labor with duty for an all-sufficient motive. He was strong, too, in the faith of Africa's final redemption, and hopeful of the colonization scheme as a means to that end, all the discouragements and obstacles lying in his path being regarded as the temporary and necessary incidents of an untried enterprise. In reference to his own agency and his expectation of personal results, he says: "I counted the cost of engaging in the service before I left America. I came to these shores to die, and anything better than death is better than I expected."

On Sunday, the 9th of April, Mr. Bacon administered the sacrament of the Lord's Supper, and observes: "We had a delightful season." It was his last communion on earth. While this memorial of a Saviour's death was being celebrated, Mr. Bankson was tossing to and fro in the delirium of fever, on board the vessel which lay at anchor near by. He had, however, passed the crisis of his disease, it was hoped. Being anxious to hasten the permanent settlement of the colony, he visited the main land, and endeavored to bring about some negotiations for land with the head men, but in vain. He returned on the 12th, to find sickness still raging with undiminished violence. On the 16th, Dr. Crozer died on board the schooner, and the next day Lieut. Townsend, who had been recovering from his attack, until, in his delirium he escaped from his berth, and rushing to the vessel's side, plunged into the sea, from which he was rescued only to suffer a relapse, ceased to

breathe. Their remains were brought on shore and buried with military honors by the seamen. The same day Mr. Bankson was removed to the shore, being regarded as convalescent.

But now came the sorest affliction to the expedition, for the fever laid its hand upon the overworked, overstrained Mr. Bacon. On the 18th he manifested symptoms of the fever, but with almost superhuman energy kept up and about the discharge of his duties for two days, the disease constantly increasing upon him. On the 20th he was prostrate and helpless. As soon as he found himself thus attacked, he began to prepare for the end which he thought inevitable. He calmly adjusted his accounts, wrote the closing words of his journal, and turned away from earthly occupations to contemplate his speedy passage into the boundless realms of light. His heaviest trial seems to have been the prospect of the colony, and his heart was wrung with bitter misgivings as to its condition when he should be taken away. That this heavy burden was removed by the consolations of his faith, is hardly to be doubted, since, in the last words he penned upon this subject, his gloomy anticipations are accompanied with the expression—"Thy will be done."

From the 22d to the 28th he was left dependent upon the care of the natives and emigrants. Crozer was dead, Townsend was dead, Bankson was ill and helpless. Moreover, the rainy season was coming on, to add to the dangers of that sickly coast. On that little marshy island, the wan, racked body of him, whose brave spirit and fervent faith had been the strength of this attempt to realize a great Christian charity, lay prostrate beneath a rude sheltering hut, about which the uncouth, ill-clad form of the dusky African occasionally flitted, as it passed by on some simple office of ministration to the patient sufferer.

Accounts of the condition of the American colony had already been sent to Sierra Leone, with a request for medical aid, which was utterly refused and neglected. On the 28th a schooner anchored in sight, which proved to be from Freetown. Two persons pushed off in a small boat and came on shore on some trivial business, one of whom was a medical man, but they met every entreaty for relief with inhuman indifference. After urgent solicitation, they were prevailed upon to agree that Mr. Bacon should be received on board their vessel to be carried to Freetown. Accordingly, the next day Mr. Bacon was taken to the shore and laid in an open boat, the oarsmen being directed to pull for the schooner lying in the offing. As soon as the little boat came in sight, the schooner manifested signs of getting under way. The anchor was weighed, sail was hoisted, and bearing up into the wind as the canvas swelled to the breeze, the vessel began to cleave the sea with her advancing prow. She was vociferously hailed by the boatmen, and followed with such energy for several hours as to keep her only a short distance ahead, but she would not slacken sail, or show any signs of an intention to receive the sufferer. At length, seeing the impossibility of over-

taking the schooner, and convinced of her determination to leave him behind, Mr. Bacon, who, for six hours, had been exposed to the rays of a burning sun, directed the oarsmen to row for the Plaintain Islands. Here he passed the night, and the next day he was taken in a small boat to Cape Shilling, a settlement of the English Colony of Sierra Leone, lying to the South of Freetown, where he was kindly received by the Superintendent, Capt. Wm. Randall. Now everything was done for his comfort, and every means employed for his restoration, but he was too far declined. His speech had become incoherent and broken, and he could sustain no conversation, but with his last words, it is said, he evinced that "his thoughts were fixed on the glory that should be revealed." At four o'clock, on Tuesday morning, the 2d of May, 1820, he died, and his remains were buried in the churchyard at Cape Shilling. There, secure in the Redeemer's keeping, they await, amid the perennial verdure of that sunny land, the days when they shall come forth to an unfading immortality and glory.

Mr. Bankson, who had been left at Campelar, convalescent, continued to amend for a few days, but suffering a relapse, he began to sink, and on the 13th of May he breathed his last. His body was laid in the ground beside those of Dr. Crozer and Lieutenant Townsend. Thus, within sixty-five days from the time the *Elizabeth* anchored in the roadstead off Sierra Leone, all the agents of the expedition, and twenty-four of the eighty-five emigrants, were in their graves. In the events transpiring during that time, our own Church had pledged Africa, by the memory of her first foreign missionary, and by that of the first clergyman from her communion, who had gone forth to preach the gospel to the heathen, to remember her great degradation and misery, and to bring the precious balm of redeeming truth to her shores, where reign with fearful fatality both physical and spiritual death.

Appropriate action was taken in this country to honor the memory of these men, by those organizations with which they had been connected. In Philadelphia, a sermon was preached by the Rev. W. A. Muhlenberg, in St. James' Church, on Sunday evening, 5th of November, 1820, from the text, "Men that have hazarded their lives for the name of our Lord Jesus Christ." It was afterwards published.

D. O. K., Jr.

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From the Philadelphia Evening Bulletin.

THE CAREER OF TWO MEN.

Recent arrivals from Liberia bring the sad intelligence of the death of two of their most useful and distinguished citizens. The first we will mention is that of Ex-President Stephen A. Benson, in the forty-ninth year of his age. Mr. Benson was a native of the eastern shore of Maryland, and was taken to Liberia by his parents, who

were among the earliest emigrants, at the age of six years. Consequently, he grew up with the country, and his history is incorporated with its history, being among its most active and enterprising citizens. He was identified with its business, agriculture and public affairs, both in military and civil life. He served with honor in repelling the hostile attacks made on two occasions by the natives—who acted under the instigations of unprincipled slave-dealers,—and filled various civil offices of distinction. He was a Senator, Judge, Vice President, and for eight years the President of the Republic. The opportunities for education in his early days were but limited, and he may be called a self-made man. But in all positions he acquitted himself with credit and distinction, rising with the occasion and meeting it with honor and to the satisfaction of his countrymen.

In 1862, while President of Liberia, he visited Europe, and was received with much distinction. His fine personal appearance, gentlemanly manners, and happy faculty in making suitable responses to complimentary addresses, together with his high position, obtained for him access to the highest circles in London and other European cities that he visited. We had the opportunity of reading several accounts of them in private letters from our excellent fellow-citizen, Gerard Ralston, Esq., who, in his capacity of Consul-General of Liberia in London, accompanied President Benson in many of his visits to public places and private parties, which gave very interesting statements of the distinction and courtesy with which he was received, and the perfect propriety with which these courtesies were accepted and responded to. Habituated as we are to regard colored men with a feeling of superiority, it is a little difficult to realize that a man of that race—and Mr. Benson was of pure African descent—could really be the recipient of such treatment. But it was true, nevertheless. Mr. Benson, however, was no ordinary man. His character and ability fitted him for all he experienced, and his country has reason to mourn, and does mourn that he has, in the prime of his life, been removed from a sphere of so much usefulness. We should not close this without the important addition that Mr. Benson was a man of piety. He was a member of the Methodist Church, and at one period an occasional preacher, and remained to his death in its connection.

The next we refer to is that of Hon. Boston J. Drayton, Chief Justice of the Republic. Judge Drayton was accidentally drowned by the upsetting of a canoe, in attempting to land from a vessel. He, too, was in the prime of life and usefulness. He was a native of Charleston, S. C., and went to Liberia some twenty years ago. He, also, was a man of piety—most fervent and active—the pastor of the Baptist Church at Cape Palmas, and an earnest and zealous laborer for the spread of Christianity in Africa. We have had the sad pleasure of reading a letter written by him only the day before his lamented death, which breathes a sentiment of the most touching solicitude for the religious welfare of his people, and which would warm

the heart of every reader towards its author. He was also a man of most marked intellectual ability, and an able and interesting speaker. Our attention was particularly attracted to him by reading an address he delivered at the opening of Liberia College, some three years since. We cannot refer to it except to express the high gratification its perusal afforded us. The estimate of his countrymen may be inferred from his occupying the position of Chief Justice, and being supported by a large number of his fellow-citizens at the last election for the Presidency. President Warner, his senior in years, and an earlier emigrant, had a larger number of votes and was elected; but very probably, had Judge Drayton's life been spared, he would have succeeded to the office. He was cut off in the midst of his pious and useful life, in its very prime, being only about forty-six years of age.

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From the Cavalla (African) Messenger.

JOURNAL OF REV. J. K. WILCOX.

GREENVILLE, February, 1865.

DEAR BISHOP:—I now give you, according to promise, a brief account of my tour in the country. I left home on the morning of the 3d of January, and after six hours' walk arrived at the town of the king of Sinoe country. The king received us kindly, and killed a fowl for our dinner. I preached in his town and in all the principal towns, and to all the chiefs and head-men. Early next morning I left the king's town for the Grand Butaw country, and after five hours' walk over hills, through marshes, and clear running streams of water, we arrived about eleven o'clock at the first town in Grand Butaw. I was struck with the beauty of the country; as far as the eye could trace, could be seen extended plains, somewhat undulating, and that are very beautiful, having almost every variety of the palm and palmetto. Grand Butaw would be an excellent place for a mission station. One would then be in easy access to the Sinoe and Little Butaw countries. I think we ought to have a Catechist at this post. I visited the five principal towns in the Grand Butaw country, and preached in all of them to about two hundred persons. I spent the night in the king's town. Early the next morning after taking a little boiled rice and salt, we started for the Little Butaw country, farther to the wind-ward, (interior-wards.) We walked until near midday before we came to the first town. I preached in the two principal towns of the Little Butaw country. In the last town I had a very interesting conversation with the headman who is sixty or seventy years of age. After service was over, the old man was so interested in it that he made my interpreter repeat all that I had said to him, after which he spoke to me to this effect:

“God-man, nine years I have lived in Sierra Leone. What you tell my people and myself to-day, I heard it then. All your words

are true. I have been wanting my people to do the same thing that you tell us to do, but my people would not hearken to me. Your words have done my heart good, and from this day forward I shall never cease to speak to them, and I shall do it myself. I am glad that you have travelled through the Sinoe and Butaw countries, but now I want you to go to the town of the king of Little Butaw, where you will meet the chiefs and headmen of all this country assembled, talking palavers, making new governors, and regulating the political affairs of the country, and preach to them. Go, God-man, my people need to hear this word very much."

The old man seemed to be much affected, his very countenance bespoke it, and I found that he had had much instruction in the things of God. Oh! I trust that the word of truth 'may grow and abide in him, and I hope to see him again soon. After leaving the old man we proceeded to the town of the king of Little Butaw, (on the beach.) We arrived at the town about 5 p. m., and as the old man had said, we found about forty chiefs assembled, talking palavers. I preached to them. We were now within a few miles only of Tassoo country. We took lodgings in the king's house for the night. The next day we walked down to the towns of the Piccanenee Cess people. I preached in the largest of them.

Having gone to my journey's end, we concluded to return home (by way of the beach.) We travelled all the balance of the day, and some portion of the night, and arrived in Greenville about nine o'clock p. m., very much fatigued. Such, dear Bishop, is the account of my last tour. I never was more encouraged to go forth sounding the precious word of truth than I have been in this, my last visit.

Would to God that the Church in this country would put on her strength, and go forth and occupy these wildernesses and dark places that are full of the habitations of cruelty! May God increase the number of faithful ministers!

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THE NATIVES OF THE GAMBIA.

Mr. Pine, for several years the Secretary of the British settlement on the Gambia, gives the following account of the Africans of that region:

The liberated Africans are perhaps the class about whose progress the greatest interest will be felt. These people, for the most part, when landed from the slave ships, were apprenticed as artisans, mechanics, and domestic servants. A large proportion of them have risen rapidly to comparative independence, as evidenced by their having abandoned their huts, and adopted, in many instances, European residences, habits, and customs. They have become good and loyal citizens.

Amongst other examples of their present position, there are

many who could be named who have distinguished themselves as leaders. They have formed themselves into societies, and elected headmen, and all for lawful and reasonable purposes. Until within the last five years, a custom existed of paying artisans, sailors, servants, and laborers, either half in merchandise, or in merchandise alone. The high rates at which this merchandise was charged in some establishments caused dissatisfaction, and induced the employed to seek an amelioration of the system. They took counsel among themselves, and gave long notice to their employers of their intention to receive cash only from a future named day. This movement was carried out with the greatest propriety, firmness, and decision, and in every case of resistance appeal was made to the authorities. There are instances of bodies of men suffering great privations to uphold the new principle, although in no one instance was a breach of the peace feared or committed.

Amongst the liberated slaves the Accous and Hebous appear to enjoy the pre-eminence. The Jolloffs, although a fine, intelligent race, do not appear to have made such advance towards what may be called European cultivation as the liberated Africans—adhering more pertinaciously to the habits and customs of their forefathers. Many of them are Mohammedans, and those who have renounced it are of the Roman Catholic faith. They are not so provident, and are, therefore, as a general rule, not in so good a position as the liberated Africans. There are, however, some noble exceptions amongst those who have embraced the Protestant faith. The Jolloff is a race inhabiting a great portion of the Senegambia.

The Syrcars are a fine but rude race of men, and are employed in Bathurst, as a general rule, in menial positions. They intermingle with the Jolloffs, and are useful and faithful subjects of the Government, and brave allies; they are Pagans, and seem to have some belief in a Supreme Being.

The Mandingoes are a fine race of men, who people the several kingdoms on either bank of the river Gambia. They are Mohammedans, and for the most part peaceable neighbors. They, up to this period, appear determined to resist a change in the habits and customs of their Mohammedan forefathers, and there is scarcely an instance of their conversion to Christianity. They are generally easily treated with by the exercise of reason, kindness, patience, and perseverance. They devote themselves principally to agricultural pursuits, and supply a large proportion of the products of the country.

The Tollahs are a curious and almost uncultivated race of people, who inhabit the country to the south of the kingdom of Combe, and extend beyond the river Cassamanee; they are, however, most industrious and energetic in the culture of rice, which is esteemed by the natives as superior to any other; this article they barter for country cotton and clothes made of that material. They are ex-

ceedingly provident, never disposing of their last crop until they have housed a new one at least. They are celebrated as herdsmen. A few of those who reside in the British settlements and the neighborhood supply the town with milk, but by far the greater portion are occupied in procuring palm wine. The Jollad is a degraded race in the eyes of the Mandingo, and their domestic slaves are frequently selected from it. They are Pagans.

The Jollads appear to be a wandering or gipsy tribe, divided into two classes, herdsmen and warriors. The former are a peaceable race, who generally encamp near a Mandingo town, which they supply with milk and butter. The warriors roam about in the upper part of the river, and were formidable, occasionally falling suddenly upon and destroying and pillaging trading factories and Mandingo towns; but of late years the river has been free from their incursions.

The so-called Portuguese are a quiet race of people, who have really become valuable British subjects; they have intermarried with the Jolloffs and liberated Africans. They are good sailors, an industrious, well-disposed people. Those who are Christian, are members of the Roman Catholic Church.

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THE GALLA TRIBES.

From South Central Africa the Galla tribes broke like a flood upon the empire of Abyssinia, then weakened by its wars with Mohammedan Arabs, and swallowed up large portions of it. Vestiges of the former extent of this empire are to be found in the isolated portions of Christian tribes, which, like mountain peaks amidst a surrounding deluge, maintain a precarious independence among the Gallas.

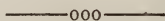
During the present century, the tide of victory has been, on the whole, in favor of the Abyssinians, portions of the alienated countries having been recovered. But constant depredations are going forward. Now the Gallas break in with a bloody raid, and waste the land; then the Abyssinians, collecting their forces, exact a fearful retribution, and bring back many slaves, which, sold from one master to another, drift down, some of them, as far as Cairo, and become attendants in the harems of the wealthy. The reaction of the Abyssinians against the Gallas is to be ascribed to the feuds and divisions amongst the Galla tribes themselves, which have weakened their power, and enable the Abyssinians, weak as they are, to assume the offensive.

The Gallas are a pastoral people, and abound in flocks and herds. Their climate is fine, and their soil rich and well watered. Whilst the women tend the sheep and oxen in the field, the men plough, and sow, and reap. The Galla females are remarkable for their beauty. They wear a short leathern petticoat, embroidered with

a flounce of white cowry shells, and clasped round the waist by a zone of colored beads. To this the wealthier classes add a flowing cotton robe. The hair is braided in a number of small tresses, which fall over the shoulders after the manner of ancient Egyptians.

Portions of the Gallas have been proselytised to Mohammedanism; but the great mass of the tribes remains heathen. Their religion appears to be a kind of demon-worship.

When in Abyssinia, the attention of the Rev. Dr. Krapf was directed to this people, many of whom were brought in as captives by the armies of the king. He felt desirous of commencing among them a Christian mission, and it was with the hope of reaching them that he proceeded to the east coast of Africa. As yet, however, all such efforts have been unsuccessful, and they lie beyond the circle of Christian Missions.



COTTON CULTIVATION IN AFRICA.

A correspondent of the *Anglo-African* of March 11, 1865, published at Lagos, Central Africa—whom we infer to be Thomas Clegg, Esq., of Manchester, England—thus points out the great advantage likely to result to the people of Africa by raising cotton, the quality of that produced, and the best machinery adapted to its preparation for shipment:

An aged chief once went to Samuel Crowther, and said, (when he acted as my agent for the purchase of cotton,) “you English attempt impossibilities; you say you can buy all the cotton we can produce, and you cannot find cowries half as fast as we bring it to you already.”

It was true, that for the time Mr. Crowther had cotton brought to him at a half-penny per lb. in the seed, much faster than he could then find cowries, because he did not expect he would come so rapidly, and he had not therefore provided the means.

At that time, the trade required probably 100,000,000 of lbs., or say from nine hundred to a thousand millions of pounds weight of cotton per annum, to supply the cotton trade of the world, the bulk of which comes through England, yet the aged trader could not in reasoning be made to believe that we could take your 500 or 1,000 bales yearly at that time, simply from not being acquainted with the matter and aware of the facts. Time has gone on, not any very long time since then, the people would not believe in our wants, or prepare to supply them.

The American war has come, prices have vastly increased, the Africans have themselves been fighting, and have lost the benefit for several years of such an amount of money as would have pur-

chased up both all the land and the people upon it, from the river Ogun to the Niger, and from Abbeokuta and Rabba to the sea, had they grown the cotton that their country is capable of producing. The area of Yorkshire in breadth, were the climate suitable, is sufficient to produce cotton enough for the United Kingdom, yet you have cotton growing Territory at least twenty-five times as large.

When cotton sold at $\frac{1}{2}$ d. and $\frac{3}{4}$ d. in the seed, the farmers looked upon it as a great addition to their profits, and I have every reason to believe, after fourteen years active experience, that West Africa can always produce cotton cheaper by its own free labor than America. That it can produce it equally as cheap as India, whilst the cotton of Africa will do for very many purposes that East India cotton will not, and consequently will always sell at a higher price than East Indian.

Indeed, should the Africans at last take my advice, and begin to use roller instead of saw gins, and power, either steam or water, instead of hand labor, their cotton will then take its place as equal to American cotton, and sell for quite as much money. However, I have tried all these things hitherto without effect, and have trained African mechanics, who under my own eye here would have done all I required in one year at the most.

I have sent a skilled mechanic, whose master said he would set up the machinery, and get all to work, and leave Africa again in three months from landing there, and yet not a machine scarcely has turned round to the present time, and there is a water-fall at Aro.

Finding that the saw gin had the effect of cutting and damaging the cotton very much, on commencing to turn after every stoppage, I arranged at considerable expense to send out horse or bullock gear and harness, such as our farmers use; this, after one or two attempts, was given up as hopeless. I then sent hand-turning apparatus, nicely adjusted, and balanced by our great engineer, Mr. Whitworth, and this I repeated from time to time, yet I cannot find that they were ever used by any one.

As a last resource, and as it seemed hopeless to get either a Macarthy or other roller-gin turned by hand, I sent steam power, on a small scale, for trial only, a twelve horse-power engine, with shafting and Macarthy gins, to use up the power, only 32 in number, and as stated before, with a skilled mechanic, who at home would have set all to work in a couple of months at the outside.

Since which, at the urgent request of one of our Company's agents, we have sent a capital sawing apparatus, and another twelve-horse steam engine to turn it, and yet the result is, that the sawing machinery has had to be sold, and the engine and boiler at Lagos, like the engine and all the machinery at Aro, except small things that can be turned by hand, remains idle and useless and going to ruin. And whilst these young African mechanics, and

in particular the English one, who has now been with you many years, could and would have had all these things to work if in this country, cannot set them to work at all in Africa, he causes you all to believe, as the aged trader did, that "we English attempt impossibilities;" that there is no necessity for it, and therefore, it is of no use making the attempt to do this or anything else that your fathers have not done.

Now, as a true friend to Africa I say, there is real need of all these things, and that they will have to be introduced, and you cannot stop them, and therefore you might as well heartily lend a helping hand to establish and set them going. And I say this strongly from a sincere conviction that the time has now come, when God will open Africa and elevate her in the scale of nations, give Christianity instead of Heathenism, and free labor at home to the poor operative, instead of the abominable slavery to which he has hitherto been subjected.

The best course you can possible take, is to enlighten your people, and make them see the position of each country in a true light, make them believe that we want their cotton and can and will pay for all they can produce for many years to come; for the world's wants have already grown (were prices of cotton at their average rates) to about 1,250,000,000 lbs., say twelve hundred and fifty millions of pounds of cotton annually.

Instead, therefore, of not being able to set to work one twelve-horse steam engine at Aro, and another at Lagos, there ought to be at least twenty in Abbeokuta working cotton gins, packing presses for oil and cotton, nut cracking, sawing timber, furniture making, repairing, and making machinery, &c., pumping water, grinding corn, &c.; and the same upon a smaller or larger scale in Ibadan, Ilorin, Rabba, and elsewhere, all over the country. Therefore, do you make them believe it possible and desirable, and also to their interest. God will give his further blessing; your missions will be doubly blessed; Christianity will become the religion of the country, and Africa comparatively prosperous and happy.

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QUININE AS A PROPHYLATIC.

In the very excellent paper which appeared in our columns lately from the pen of the surgeon-naturalist in medical charge of Dr. Livingstone's Zambesi expedition, descriptive of the fatal fever which haunts the delta and river-line of the Zambesi and Shire, and struck down so many valuable members of the mission, Mr. J. C. Meller raised an important question concerning the efficacy of quinine as a prophylatic. The use of quinine is laid down amongst the Admiralty regulations with great stringency for men on service on the east and west coasts. Every man is required to take quinine when within a certain distance of the coasts; and it is regularly con-

tinued in eight grain doses every morning to those boat-cruising on the coasts or in the river and creeks. A great deal of this costly quinine is thus forced down the throats of the sailors, and, says Mr. Meller, if the conclusions drawn from the Zambesi experience be correct, uselessly. As to the efficacy of quinine, he states: "We have had proof that it would not avert fever though taken with the greatest regularity in small or large doses. It may possibly modify the attack. I have adverted to this before, and noticed that in our first journey up the river all the men in the ship but six took quinine regularly; the six were older hands than the rest, and refused it, but had less fever than the others. Of fifty-four men who came from the *Gorgon*, but six left the river without having had fever, though quinine was given to them in the 'Admiralty dose' every morning: and of these six, five subsequently suffered. Later, the daily use was discontinued in the expedition, but without any increase in the number of cases. But as we had no doubt of its inefficacy as a prophylatic, so had we as little that fever would not pass away without its use; though, as we have seen, it will often go on to a fatal termination in spite of its administration in any quantity."

Mr. Meller's paper is so able throughout—one of the clearest and most complete clinicle histories in brief that we have ever read—that his observations are at least well worthy of note, and call for the attention of the medical authorities of the Admiralty. The daily eight-grain dose of quinine is to many a Jack Tar a nauseating draught; but if conducive to health of course this is cheaply purchased at so small a cost. Mr. Meller doubts, however, whether the expenditure and the nausea are not both somewhat wasted. Further experience, he says, has convinced him of the substantial accuracy of the opinion which on the former expedition he had formed and expressed: "that a far better prophylatic than quinine exists in the use of a stimulus, such as a glass of rum, given at sunrise: from four to six a. m. being the period at which the greatest cold is experienced, and, in consequence of the depression of the vital powers, the men are more liable to malarious influences." If this be so it is undesirable to nauseate our sailors with daily overdoses of a costly drug.—*Lancet*.

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THE CONCLUSION.

The entire colored population of this country *might remove* to Africa by the ordinary course of voluntary emigration, in less than twenty years. Two hundred millions of dollars would defray the expense of their passage, etc. Their removal would greatly benefit themselves and their descendants and brethern in Africa.

The *capacities* of the negro for *culture* and elevation, the laws of *race* and of *labor*, the increasing *attractions* of that continent, and the *repulsions* of this, combine with the lessons of Divine

Providence, to raise the *probability* of such an event above reasonable doubt.

This being true, it must follow—

1. That the highest *elevation* and blessedness of the colored race will never be attained on this continent.

This is but a truism; for if their best welfare lies in Africa, it clearly does *not* lie in America. They may exist here in some form of subserviency to the whites, but they will never rise to the highest positions. Removal beyond the limits of the United States may prove a partial relief from certain trials, and an exposure to others, but it will never save them from the evils of inferiority and dependence.

Africa being their final home, changes here will profit little, for

“—’Tis a poor relief they gain,
To change the place but keep the pain.”

2. That *all schemes* for the benefit of these people which *fail of conducing* to this emigration, are partial and temporary.

They may be useful for certain exigencies of the day, but they fall short of the undeveloped capacities and final destiny of the race. They rest upon a narrow basis, and soon pass away. Retaining the man of color in any part of our country, for the profit of his labor to the whites, is but sacrificing the best interests of the one to the avarice of the other.

Colonizing here, upon any part of this continent, under the protection of this government, may be an expedient for the perplexities of the hour; but it will insure neither a discharge of just obligation for our country, nor for him an escape from dependence on the white man.

The condition of the colonized Indian affords little encouragement for a similar experiment with the American negro. Emigration or destruction being the ultimate alternatives for his race, no plan which excludes the idea of the final removal to Africa can meet the requirements of the case.

Let those, then, who would *permanently* benefit the man of color, help him in his worthy endeavors to reach the land of his ancestors!

3. That the enterprise of African emigration, as initiated by the American Colonization Society, is based upon a broad and durable *philanthropy* and beneficence.

It rests upon the solid foundation of the capability of the black man for improvement, and proceeds to erect for him an independent nationality upon the continent which the all-wise Creator has “set apart” and “divided by line” unto his ancestors. It contemplates, as well, the interests of *future generations as the good* of individuals of to-day. Regarding Africa as the providential home of the man of color, it returns him to that continent under the banner of civilization and religion, loaded with the rich com-

pensations which Divine wisdom elicits for him out of all his troubles.

This emigration *exalts him to manhood* and strength, opening before him a wide field for *honorable enterprise*, and making him the instrument of light and joy to the darkest quarter of the earth. No *broader philanthropy*, no more durable beneficence ever found place in the human heart, than that which attaches to this enterprise.

Africa is redeemed by it—America honored—the negro saved—and his white brethren delivered from the “judgments of God!” Magnificent undertaking, worthy of all honor and support!

4. That aiding this emigration to Africa is an effectual way of *discharging our debt* to God and our country respecting the colored race, and that opposition to it is neither Christianly nor patriotic.

By this means, we repay to Africa with our benevolence, what our covetousness has wrested—we propitiate the Divine favor for our country by our munificence for the land which America has helped to devastate—we confer on this portion of our population the highest benefits within the gift of good men. The answer of piety and patriotism to the great question of duty herein is plain and decisive, viz.: *aid the man of color to his ancestral land*. Opposition to his emigration is practical conflict with the best interests of his race and of our country, and is therefore unchristianly and unpatriotic. Let him who would victimize the negro to the Caucasian, insist upon retaining these “children of a torrid clime” in this country; but let not those who would have Africa civilized and her descendants elevated to a place among the nations, fail to bid them good speed to the land of their forefathers!

5. That the *pioneers of this emigration* are doing a great work for Africa and their race.

“We go to lay the *foundation* of a new empire,” said the leaders of the expedition of the Elizabeth in 1820. Noble, self-sacrificing men! Well did they perform their work, though the great experiment cost most of them their lives. More than ten thousand have followed them, and who shall now estimate the value of their labor—who compute the worth to civilization and religion of that little Republic which now proudly waves its banner from the heights of Monrovia?

All praise to the enterprising men of color who have gone forward to possess that “goodly land!” Let their brethren who remain behold the excellence of their example, and in the spirit of an honorable emulation “go and do likewise!”

6. It is reasonable to anticipate a prosperous future for the man of color, in Africa.

The Providence that points him thither for his final heritage, will not leave him to his former servilities and sorrow. The hand that gives him a name among the nations will not forsake him as he

touches his "own land." There remains for him a happy future of development and usefulness. A new form of civilization, which the world has never yet seen, lies in his path.

For his "shame" he will have "double," and "for confusion" he "shall rejoice in his portion." The tears of his captivity will be wiped away, and "in his land everlasting joy will be unto him."

Bright vision of the future! May God hasten it in His time!

7. The Divine method concerning Africa and her descendants will ultimately result in the highest good.

It is not for us to scrutinize the "secrets" which "belong to God," in His providential dealings with the different branches of the human family. We should be satisfied, if we discover good in the final issue.

Israel and the world have been benefitted by the captivity of Joseph in Egypt. All nations have received profit by the severities that moved the Puritan forefathers to embark far this country. "Surely the wrath of man shall praise Thee." Such appears to be the law of Providence as well for races as for individuals—good out of evil—joy out of "tribulation." If through the darkness of servility and the bitterness of "woes unnumbered" it pleases God to make the American negro an instrument of civilization to Africa, and of discipline and enlargement in benevolence to America, the wisdom of the Divine way is sufficiently vindicated. Be it our joy that the beneficent hand which cannot err, shapes the results!

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For the African Repository.

A LEAF FROM "REMINISCENCES OF LIBERIA."

No. II.

MAMMY BETTY.

Africa is one of the most deeply interesting as well as fruitful fields of missionary culture to which the church of Christ can direct its attention. It was there that the ancient people of God were held in bondage for centuries, and most miraculously delivered by His Almighty arm. It was there that the infant Redeemer found refuge from the merciless Herod, hence "out of Egypt have I called my son." And notwithstanding the deep degradation and idolatrous condition of many of the tribes of that country—especially of Western Africa—it is nevertheless a most fertile soil. The people are easy of access. They have no fixed religious creed. They can be readily convinced that their numerous gods, or greegrees, are unable to save them, and when they once embrace the Christian religion, perhaps no part of the great missionary field will afford more instances of sterling integrity, persevering faith, and

unwavering steadfastness in their Christian career than Western Africa. From the many whose cases have been familiar to the writer, and known to him personally, the name at the head of this article occupies a very prominent place in his recollections of mission life in Liberia.

Mammy Betty, as every one called her, was a sister of old king Peter, one of the African kings of the Dey tribe, from whom Cape Montserrado was purchased for the little colony which has grown and spread out into the Republic of Liberia. Before the great war in the days of Ashmun, when several hundred savages attacked the little town of Monrovia, this native woman had attached herself to the American settlement, left her tribe, lived in Monrovia, and had embraced the Christian religion. It is not known exactly under whose ministerial labors she was converted, whether those of *Elijah Johnson*, the Methodist preacher, and one of the fathers of the Liberia people, or *Lott Cary*, whose career, though short, was full of faith and good works, and a pioneer in the Baptist church, which has so mightily grown and increased in numbers and usefulness. The writer and his family found Mammy Betty, in 1835, a member of the M. E. Church, which inclined us to believe that she had received her spiritual training among the people of that denomination. So soon as the war was over, she was urged again and again to return to her friends and to heathenism. But neither entreaties nor denunciations, promises of great reward, nor threatenings against her life, prevailed aught. She never returned to her tribe. So she lost caste with her people, was cut off, and regarded as one dead from among them.

Mammy Betty soon became a favorite at the Mission house. We all loved her—so gentle, so humble, so faithful to all her religious duties, at class, prayer meeting, public service, and so grateful for any help, any little present, that truly she was an exemplary Christian woman, and this was the more remarkable because of her having been until perhaps forty years of age in a state of barbarism and idolatry. It was soon resolved that Mammy Betty should be taken under the especial care of the Mission family, and not left to obtain a precarious support by working among the colonists. So a little hut was built for her on the Mission premises, and there, among the orange and the lime, the tamarind and the papaw, did this faithful, humble disciple of the Lord Jesus, though

a poor unlettered native African, often pray, lift up her voice, and call upon and hold communion with her father in heaven. She was fed and clothed and taken care of, and we felt it a pleasing duty and a privilege to do so.

The practice obtained in those days of other years, and perhaps it is continued—we hope so at least, for it ought to be—for societies in various parts of this Christian land to make up boxes of goods, articles of personal apparel for both sexes, and for adults as well as children, and send them to their missionaries in foreign countries for gratuitous distribution. In Liberia we had our full share. God bless the good people for the constant supply they furnished us. Oh, how many poor children, poor widows, orphans, sick, wretched, and friendless, have been thus clothed. Mammy Betty had her share, and whenever the wife of the missionary would find a suit or any part of one that would fit her, Mammy Betty would be called, and they would be presented to her, when it was her invariable custom on receiving them, to hold up piece by piece, and looking up to heaven, with a low and grateful courtesy, and most expressive countenance, exclaim: “Tankee God, Mammy.” God was the donor, the missionary only his almoner.

Mammy Betty's christian career came to a sudden, but most triumphant close. It was during the session of the Liberia Annual Conference of 1838. The holy sacrament was administered on the Sabbath. During the solemn service the wife of the missionary superintendent felt some one, as she knelt at the altar, crowding in between the next communicant and herself. Turning to see, it was *Mammy Betty*, and it was her last communion on earth with her friend and benefactress.

We had just adjourned on Monday, at 1 P. M. On leaving the church, a messenger came running with information to the writer that poor Mammy Betty, while gathering a few sticks for fuel in the woods adjoining the town, had been bitten by a little poisonous snake, and was dying. On hastening to the place where she had been brought, the sad news was confirmed. Our missionary physician, Dr. S. M. E. Goheen, of blessed memory, a skilful surgeon as well as humane and christian gentleman, was by her side. He could do nothing. In a small incision an inch or two above the left heel, where the fangs of the reptile had been inserted, she had received her death-wound. As the virus

was rapidly coursing its way through the blood vessels, she would exclaim: "I feel him; he come up my heart, my head; I go die, but no cry for me; I go up top; I go live with Jesus." A few hours passed, and Mammy Betty was a corpse. We gave her christian burial, and wept over her grave. S.

SPRINGFIELD, O., May 10, 1865.

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THE HON. HILARY TEAGE.

By the operations of the Colonization Society, colored men of remarkable force of character have been brought to light. Many such could be readily named, but among the early settlers of Liberia HILARY TEAGE perhaps exceeded all others in intellectual power.

In honoring his memory, we honor his race and Liberia, where alone the man of color can be free from degradation of mind. We therefore cheerfully commend the following communication, and trust that its author and the worthy representative of our Government at Monrovia, may speedily be enabled to rejoice at the consummation of their commendable movement.

MONUMENT TO DEPARTED WORTH.

The Friends of African Colonization doubtless are aware of the severe loss which befell the young African Republic, some years ago, in the death of one of its most influential and enlightened citizens,—the Jefferson of Liberia, the HON. HILARY TEAGE; a consistent friend and benefactor of his own (colored) race.

I have received letters from Hon. Abraham Hanson, the American Consul-General at Monrovia, requesting me to procure and ship a monument as a tribute to the man and his labors, to be placed upon his grave. The design adopted consists of a marble column of beautiful proportions, bearing the subjoined inscription:

"Sacred to the memory of the Honorable Hilary Teage, who was born in Richmond, Virginia, United States of America, Sept. 13th, 1805. Removed to Africa with his parents, Rev. Colin and Mrs. Frances Teage in 1821. After close application to the cultivation of his mental powers, and availing himself of all the facilities for education which were accessible to him at that early period of civilized institutions on this Coast, he won the esteem of his coadjutors and distinguished himself as a minister of the Gospel of Jesus Christ—'rightly dividing' the word of truth."

His patriotism and talents as a statesman had special influence in preparing the Declaration of Independence of the Republic of Liberia, in 1847; and

when that Independence was emphatically declared and honorably acknowledged, no heart swelled with greater enthusiasm and satisfaction at the prospect of developing the capacity of the Negro Race for self-government than his.

He was a wise statesman, a sincere Christian, an able minister of the Gospel of Christ, a steadfast friend, and a warm-hearted brother."

The pedestal to bear, in *bas-relief*, a ship, just entered port, with streamers floating, flag hoisted, sails free bent and anchor dropped; with the motto :

"The nearer still she draws to land,
Each moment all her powers expand;
With steady helm and free bent sail,
Her anchor drops within the veil:
With holy joy, she folds her wings,
And her celestial sonnet sings,
'I'm safe at home.' "

The cost of executing this design in a proper manner will be \$500. Of this sum \$200, is secured from his sister, Mrs. Ellis, and the Consul. From a recent letter from one who has sacrificed home, country and friends, in the conscientious advancement of what Mr. Hanson regards as a holy and philanthropic cause, I make a brief extract and trust that he will not be permitted to plead in vain :

"If with this sum of \$200, you feel free to appeal to the true friends of Liberia, you are at liberty to try and enlarge it in that way. I think I have two or three friends who would help us a little, but I would prefer to have you make the appeal. * * * They, in their usual generous way, can assist me to perpetuate the memory and patriotism of one of the wisest statesmen that Liberia has had. * * * He deserves a noble shaft, and I am glad that it happens so that we can, by a little effort and sacrifice, write precious memories upon the hearts of the most grateful people upon earth. * * * Now the matter is committed to your hands."

It would be useless for me to say any thing further to strengthen this appeal. Whatever tends to elevate the self-respect of the colored race, and teach them that the sympathies of the just and good of every people are with and around them, must conduce as much to our honor as to their advantage. My efforts in endeavoring to accomplish the wishes of the Consul and the friends of the distinguished dead will not be spared, while I hope for such a prompt response from those in favor of Liberia and the African race as

will lighten the burden of the few who have taken the initiative in this matter.

EDWARD S. MORRIS,

• MAY 20, 1865.

916 Arch street, Philadelphia.

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LETTER FROM PRESIDENT WARNER.

MONROVIA, *March 10, 1865.*

DEAR SIR:—Remarking how obstinately the colored population of America refuse to leave that country for this, even while they are oppressed and distressed to the extent almost of what flesh and blood can endure, I am somewhat inclined to the opinion that, were the people to come in as large numbers as the Society and we desire they should come, the purpose of Providence as it relates to Liberia would be greatly, if not entirely, changed for the worst. The aborigines of this region might be neglected and eventually forced to retreat before us and from the light of civilization, as many of the aboriginal people of other countries have been made to do by the more powerful emigrants entering and residing in their country.

I have noticed, with a great deal of pleasure, the reference made in your "*African Repository*" to the gunboat which the President of the United States, in his recent annual message, so kindly solicited Congress to allow him to furnish to Liberia. This generous act is, as you justly remark, a most opportune evidence of the friendly interest of the Government of the United States in our progress and success: and I have to assure you it has not failed to strike us as such. Although this people have come "out of the house of bondage," they cherish, at all times, a lively sentiment of good-will toward the great American Republic: and the recent prompt response of that Government to the proposition which had been but a short time before submitted to it by this, has had a signally happy effect upon them, causing them to regard with increased concern the bond of friendship so happily existing between the two countries.

Before the pecuniary interest of the country can attain to anything satisfactory, there must be a more vigorous exportation of articles grown and manufactured by the Americo-Liberians themselves. We must be producers as well as consumers. Liberia, I insist, should look more to her soil than to her traffic with the natives for her wealth and prosperity. Deprived of shipping facilities, commerce cannot be remunerative. Had America been obliged to depend upon foreign shipping to carry abroad the produce of her soil: or if before the war and during its progress she had been compelled to seek her supplies of food in a foreign land, her condition to-day would have been sad indeed.

I am sorry I could not succeed in my efforts to have you furnished with the "Census facts" requested by the Board of Directors. The amount appropriated by the Executive Committee, increased by the appropriation made by the Legislature here for the purpose mentioned, were insufficient to

induce any one competent to the business to undertake it. Other considerations militating against the effecting of the object I forbear to mention.

The Legislature in offering an extra quantity of land to persons who might immigrate here from the West Indies, did not intend to convey the idea that we are disposed to be more liberal in our distribution to them than to those from America. No impediment to getting as much land as they shall desire to have will be thrown in the way of colored people coming here from the United States. If no other consideration than the fear that they may not be able to procure a sufficiency of good tillable lands deter them from seeking at once their long-reserved and legitimate inheritance here, then there remains nothing else for them to do but pack up and come at once.

As yet our sugar growers have not been able to sell off this present year's crop. This operates very materially against this interest, discouraging some and almost crushing others. Mr. D. Simpson will, I fear, lose ten acres of an extraordinary growth of cane. The canes are too large to be crushed by the mill he is using in grinding his ordinary cane.

Very respectfully yours,

D. B. WARNER.

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THE COUNTRY BACK OF LIBERIA.

We are indebted to that ardent friend of Africa, Edward S. Morris, Esq., of Philadelphia, for the letter which follows from the zealous Missionary, Rev. C. C. Hoffman :

CAPE PALMAS, February 23, 1865.

MY DEAR SIR:—In my last letter I mentioned the fact that I found the finest kind of coffee growing wild in the woods, at a distance of forty and seventy miles in the interior. Certainly Liberia is the country for Coffee. I am sure your visit, in 1863, did more than anything else to awaken an interest and give an impulse to this important branch of agriculture. The natives do not know its value and therefore do not cultivate it. But more attention has been paid to it in the settlements since your visit than ever before. The English are making efforts to secure this trade as well as the Sugar.

As you go interior the country increases in beauty and fertility, and I am inclined to think in *health* also. At a distance of thirty miles you get among beautiful hills, and at seventy they rise almost to mountains. Game abounds, deer and wild goats, and birds: and fish are plentiful in the rivers and streams. The water is abundant, cool and delicious. Iron ore abounds, and fine clays of various colors: gigantic trees and a variety of fruits, flowers and nuts. There are many noble rivers—the finest of all, I think, is the Cavalla, which runs to the North-East. It is a fine, wide and generally unobstructed river of from three to five fathoms deep for seventy miles to the falls:—beyond which it runs a great distance. I have ascended it sixty

miles beyond the falls, and I have often been told, as on that occasion, that it flowed far beyond. After you get in the interior you find the people kind and hospitable. But on and near the coast the natives are jealous of strangers going interior, and try to prevent it.

The Liberia Government needs to be strengthened in order to make it more respected by the natives. On account of unsettled difficulties, this beautiful river has been closed to all trade for more than a year, and there is no present prospect of its being opened. I have made four journeys however by land, the last during the present month, when I was absent sixteen days and walked about two hundred and fifty miles. I learned from the natives that about eight days journey north from the place where I was in the Tebo tribe, there was a river called Nickbah, from which foreign goods were received from ships at its mouth. That ten days journey in the same direction brought one to a great lake too wide to see across. This information was repeatedly confirmed by natives in different places and at different times. We found in the interior an abundance of rice, cattle, sheep, goats, ducks, fowls, oil, but no market. The people wear scarcely any clothing. They would gladly give their produce in exchange of cloths, goods, &c., but the roads and rivers are often closed on account of petty difficulties which a wise and able government would soon be able to settle.

Much has been written about the climate in its effects upon the constitution: and it is true that every one who makes Africa a residence has to undergo an acclimation more or less severe. But the danger of death is not great where the constitution is good and where good nursing and medical attention can be secured. For myself, after fifteen years residence, I am in the enjoyment of excellent health—as you may judge from my long walks.

With regard to our mission work, commenced in 1837, we have now five principal mission stations, at which reside six foreign ministers and five ladies: ten out-stations in care of native teachers. Our mission extends forty miles on the coast and seventy interior: about one hundred and forty native boarding scholars and one hundred and fifty native communicants, one native minister, and three Christian native villagers. Besides, among the Liberian settlers, we have a fine stone Church with one hundred members, an Orphan Asylum for girls with sixteen boarders, a High School for boys with eight boarders, a Hospital, and we are endeavoring to erect a Home for the Blind. We have extended our mission ground to the upper counties of Sinoe, Bassa and Monrovia, but I make no mention of these now. Those I have referred to are about our own neighborhood. We have frequent calls for teachers or ministers from the natives, and there are many places where they could be usefully occupied in the Lord's work.

Wishing you good success, my dear friend, in all your efforts to benefit this young nation, I am,

Yours faithfully and truly,

C. C. HOFFMAN.

March 6. I expect to start to-morrow for another missionary journey interior.

BARBADOS AND LIBERIA.

Through the liberal aid of this Society the long intended emigration from Barbados to Liberia has been auspiciously commenced. On the 6th of April, the brigantine Cora left Bridgetown with three hundred and thirty-three emigrants for Monrovia. Previous to her departure the Governor of the Island ordered a survey of the vessel by a Commission constituted for the purpose:—the members of which faithfully performed their duties and reported that she was admirably fitted up and well supplied with provisions, water and all things requisite for the voyage.

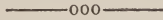
This movement is interesting in the fact that Liberia is hailed as a land of hope, by members of the African race in the West India Islands, as they feel that even with impartial laws and equal rights *that* is not the region for them: and that while many of the intelligent colored population of the United States have felt a cordial sympathy with the condition of the West Indies, they cannot fail to see that their brethren are convinced that whatever can elevate their race, may be looked for in Africa more readily and perfectly than in any other place.

From one of the papers published on the Island—the *West Indian* of 7th April—the following extract is taken:—

Quite an excitement was created yesterday and the day before by the departure of a number of emigrants for Liberia on board the Cora, a British-American brigantine of 309 tons. The emigrants were all blacks, 156 adults, 96 children from two to twelve years of age, and 39 infants under two years of age. Amongst them were thirty-nine married women with their husbands, the wife of a previous emigrant, the widow of another who died in Liberia some time ago, and several unmarried women accompanying their parents. The men were of the laboring class, chiefly, as we hear, agricultural laborers, besides carpenters, coopers, shoemakers, tailors, &c.; amongst the number a skillful wheelwright and blacksmith—on the whole a well-conducted set of men.

The Cora is a fine vessel, and the arrangements for the reception of the emigrants were made under the eye of Dr. McLain, the American Colonization Society's Agent, by whom the Cora was chartered to take the emigrants on to Liberia. This gentleman deserves the greatest credit for the admirable way he has provided for the accommodation of so large a number of persons on board, and the judgment displayed in selecting from a much larger number who applied to him for a passage those who were best adapted to make their way in a new country like that to which

they are bound. The Colonization Society has furnished the vessel with ample provisions for the voyage, as well as a free passage to the emigrants and their families; and we trust that this liberality will find its reward in the settlement of these people in Liberia, and the addition of so many well conducted families and useful hands to the growing strength of the Republic.

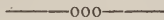


FOURTH OF JULY COLLECTIONS.

A Christian Republic exists on the continent of Africa, demanding strength by an increase of civilized population. Liberia extirpates the slave trade and domestic slavery as fast as she extends her authority: and renders secure and facilitates missionary operations, while from its churches are raised up a class of helpers which are of very great service.

Liberia offers to as many colored men among us as seek immediately to secure the highest social and political privileges a theatre accessible and ample, and it vindicates the highest claims which can be made as to the capabilities of the moral and Christianized American colored population.

Encouraged by resolutions and pledges of nearly all denominations, the American Colonization Society again appeals for aid. Will not the Pastors and Congregations consider and respond on the Sabbath preceding or succeeding the approaching FOURTH OF JULY? On our Independence Day help to give our civilization and Christianity to Africa!



NEW YORK STATE COLONIZATION SOCIETY.

The Thirty-third Annual Meeting of this Society was held on Tuesday, May 9th. Hon. James W. Beekman, presided. From the Annual Report it appears that the funds held in trust by the Society for the purposes of Education in Liberia, amount to \$62,500; the income from which, during the year, was \$5012.39. The receipts of the Society were \$2881.90: and the disbursements \$2593.32, leaving a balance of \$288.58 in the hands of the Treasurer.

Appropriate resolutions were adopted in memory of several deceased members, and the election of officers of the Society was held, which resulted substantially the same as the last year.

INTELLIGENCE FROM LIBERIA.

By the last English West African mail steamer at Liverpool, intelligence has been received from Monrovia and other prominent points on the coast. Largely increased crops of sugar and coffee are reported in Liberia, and the English are securing these branches of the trade.

The election for President was to take place, Tuesday, May 1st. Hon. D. B. Warner and Rev. James S. Payne were candidates. Mr. Warner has been a capable and faithful President, and will, it is believed, receive the honors of the office again.

Hon. Abraham Hanson, United States Consul-General at Liberia, arrived at Sierra Leone on the 24th of March, to witness the Exhibition of the productions and manufactures of that region, then in progress at that place.

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ITEMS OF INTELLIGENCE.

PRESIDENT LINCOLN having been asked to pardon a repentant slave-trader who had been sentenced to prison, replied: "My friend, if this man had been guilty of the worst murder that can be conceived of, I might perhaps have pardoned him. You know the weakness of my nature, always open to the appeals of repentance or of grief, and with such a touching letter and such recommendations I could not resist; but any man who would go to Africa and snatch from her her children, to sell them into interminable bondage merely for the sake of pecuniary gain, shall never receive a pardon from me."

ZAMBESI AND ITS TRIBUTARIES.—Harper & Brothers have in progress, from advance sheets, Dr. Livingstone's new record of African exploration. It will appear under the title, "Zambesi and its Tributaries, and the Discovery of Lakes Shirra and Nyassa, 1858-1864, by David Livingstone, M. D., and Charles Livingstone," with maps and illustrations from sketches and photographs. It will be published in octavo, uniform with Messrs. Harper's series of Travels in Africa.

LUTHERAN LIBERIAN MISSION.—Rev. Mr. Rice writes: "The Mission is prospering as much, if not more, than it has heretofore done. Everything on the farm looks flourishing. The bush is gradually cut down as new land is needed. It is now, (Feb, 14th, 1865,) coffee picking time. The children are making commendable progress in the school. Things look bright and promising. Much has been done, but there remains much more to do. The work has just been commenced, and it must be carried on. Therefore more laborers are needed. More means will be required."

ANOTHER INNOVATION.—We observe that public hacks, driven by white Jehus, are making their appearance on the streets. A white coachman is a *rara avis* in Richmond; negroes have invariably filled the coachman's place. The advent of the white element in the particular branch of business, heretofore monopolized by the colored man, foreshadows another "irrepressible conflict" between the Celtic and African in the struggle for supremacy in the arena of labor.—*Richmond, Virginia, Whig.*

THE DEATH OF REV. ARMISTEAD MILLER, at Mount Coffee, Liberia, we learn with regret from the recent letters. He died, after a short illness, on the 18th of January, of dysentery. He was a graduate of the Ashmun Institute, and possessed energy of character, as shown by his labors as a missionary. And these labors, we have reason to hope, were not in vain.

SENTENCE OF SLAVE TRADERS.—Senor Arguelles, who was some time ago delivered by the United States officers in New York to the Cuban authorities, on the charge of having been engaged in the slave-trade, received his sentence in the Havana court on the 3d inst. It condemns him to nineteen years in the chain gang, a fine of fifty thousand dollars, to make restitution to various persons for large sums of money of which it is alleged he defrauded them in his transactions; to pay one-third of the costs of trial, to suffer loss of all civil rights, and to be subjected to other penalties. With him were also sentenced ten others charged with complicity in his operations.

ORDINATION OF NATIVE AFRICANS.—On Sunday last the Rt. Rev. Bishop Beckles held an Ordination service at St. Peter's church, Fagi. The candidates were Mr. Allen, of Abbeokuta, for the order of deacon, and Rev. Messrs. Wood, Macauley, Smith, Moore and Morgan, for the order of priest. The Morning service was read by Rev. L. Nicholson of St. Paul's, who also delivered a very excellent discourse. At the altar there were present, besides the Bishop of Sierra Leone, the Rt. Rev. Bishop Crowther, (the two Bishops occupying respectively the north and south sides of the altar,) Rev. Messrs. Lamb, White, Mann, and Buhler.—*The Anglo-African of Lagos, Feb. 11.*

EAST AFRICAN COTTON.—The cotton culture is taking wide extension in East Africa. The Governor of Quillimane, on the East coast, has made arrangements with the Portuguese government to offer land at ten reis or one-half penny per acre, and furnish laborers at twenty-five cents per diem, the importation of machinery and implements to be free for ten years. The farmers of Kaffraria are taking up the business with vigor and success.

AFRICAN CIVILIZATION BUILDING.—A handsome structure, designed to be the headquarters of the African Civilization Society, Rev. H. H. Garnet, president, was formally opened on Tuesday, April 4th, on Dean street, Brooklyn. The building was erected almost wholly by the labor of colored men, and it is now nearly finished, free from mortgage.

AFRICAN COTTON.—The quantity of cotton that has passed the Aro gate, Abbeokuta, since the opening of the road is 3574 bales; each bale is estimated to contain 130 lbs. of cotton, at which rate the entire amount will be 464,620 lbs. The price paid for it may be reckoned at sixpence per pound, that is, the sum received by the natives for their cotton amounts to 11,615*l.* The amount of duty paid on passing the gate is 486*l.*, or about three and a half per cent. on its first cost. The carriage from Abbeokuta to Lagos, together with the labor of pressing, amounts to about 328*l.* The total sum, therefore, received by the native population on account of cotton, is 12,359*l.* The whole of this sum is the price of labor (except the sum paid for duty): land costs nothing. The cost of raising cotton is the value of the labor bestowed on it. The stock of cotton in the hands of the natives is by no means exhausted, and we are now on the eve of gathering another crop: there is a prospect that the yield will be good. The sum 12,359*l.* would be over the value of 1000 slaves caught in war: 2000 Dahomians would be scarcely worth that amount.—*Iwe Irohin.*

REV. J. M. HARDEN, colored, who died at Lagos, May 18, 1864, was a native of Baltimore, and for ten years was an apprenticed house-servant in that city. With scarcely any school advantages, but by the most determined perseverance, he acquired quite a fair English education. At the age of 19 he was baptized by the Rev. Dr. Fuller, and connected himself with the Saratoga Street African Baptist Church. In 1850 he went to Liberia under an appointment by the Southern Baptist Board as Teacher and Missionary, and in 1853 was located at Lagos as Missionary and Financial Agent, in connection with the Central African Mission, where he was spoken of by the Secretaries as one of the most reliable valuable laborers in their employ. When the troubles in this country put a stop to remittances, Mr. Harden commenced the brick-making business for a livelihood.

MR. CHARLES LIVINGSTONE, (brother to Dr. Livingstone,) has been appointed British Consul at Fernando Po.

LIBERIA METHODIST CONFERENCE APPOINTMENTS, 1865. — MESSURADO DISTRICT, *J. W. Roberts, P. E.*—Monrovia Circuit, H. H. Whitefield, *J. S. Payne, H. B. Matthews, sup.* St. Paul River Circuit, *J. W. Roberts, H. E. Fuller.* Millsburgh and White Plains Circuit, *P. Coker.* Carysburgh Circuit, *D. Ware.* Golah Mission, *J. Campbell.* Queah Mission, *C. A. Pitman.* Cape Mount, or Robertsport Circuit, *P. Gross.* Vey Mission, *J. H. Deputie.* Marshal Circuit, *J. G. Thompson.* Mount Olive Mission, *J. D. Holly, J. Thompson.*

BASSA DISTRICT, *W. H. Tyler, P. E.*—Buchanan Circuit, *W. H. Tyler.* Edina Circuit, to be supplied. Durbin Mission, *N. D. Russ.*

SINOE AND CAPE PALMAS DISTRICT, *W. P. Kennedy, P. E.*—Greenville Circuit, *W. P. Kennedy;* one to be supplied. Kroo Mission, *B. Watson.* Cape Palmas Circuit, *T. Fuller.* Grebo Mission, *J. C. Lowrie.*

WILBERFORCE COLLEGE.—On the evening of the 14th of April, Wilberforce College, near Zenia, Ohio, was burned to the ground. The fire originated near the roof. Most of the furniture, etc., in the lower stories was removed. The College was under the control of the authorities of the African Methodist Episcopal Church, and was organized a year or more ago, with a colored board of trustees and a colored faculty, and has been some months in successful operation, with every prospect of continued prosperity. The purchase, organization, and successful putting in operation of this Institution, furnish a most creditable instance of the intelligence and enterprise of our colored population. Happening so soon after they had been using extraordinary exertions to meet the payments necessary to make the property their own, it will be difficult for them to re-establish their Institution on as good a foundation as before. We trust, however, that they will not allow themselves to be discouraged, and will go to work with strong hearts and a good will to repair their loss.

VITALITY OF THE AFRICAN.—With respect to the African, neither drink, nor disease, nor slavery can root him out of the world. I never had any idea of the prodigious destruction of human life that takes place subsequently to the slave-hunting till I saw it: and as this has gone on for centuries, it gives a wonderful idea of the vitality of the nation.—*Dr. Livingstone.*

ZANZIBAR—The members of the English Universities' Mission to Africa have made choice of the town of Zanzibar as the headquarters of their missionary operations. The following are the reasons given for going there; "It is the mart from which all Central Africa is supplied: its traders even pass round the Portuguese possessions, and, as we were told at Quillimane, undersell the Portuguese traders at Tette, on the very banks of the Zambesi. Zanzibar is also the largest town and best harbor on the coast; the most usual place of resort of the English cruisers. The government is completely under English influence, it being the seat of a Consulate constituted after the pattern of the Indian residences. Natives of every part of Africa are there to be met with. It has a more regular and frequent communication with Europe than any other town in Eastern Africa."

A MEMORIAL DAY.—The Rev. J. W. Kuehn, Superintendent of the South African Mission of the Moravian church, wrote from Genadendal, S. A., January 6, 1865:—The 24th of December is a Memorial Day in the history of our Mission. On that day, in the year 1792, the Missionaries Marsveld, Schwinn and Kuehnel arrived here in order to renew the work among the Hottentots which Schmidt had begun. Since that time, a period of twenty-two years, the glad tidings of great joy have here been uninterruptedly proclaimed: "To you is born a Saviour!" What has God wrought! The grain of mustard-seed has grown into a tree! Thirty-one European Missionaries now labor in this Colony and in Kaffraria, and have twelve stations, and nearly nine thousand converts from the nations of the Hottentots, the Kaffirs and the Fingoes.

SIERRA LEONE contains thirty Episcopal churches, and sixty-one of other denominations; attendance on religious worship, 20,802; schools, 69; scholars, 11,299. In 1862 the colony had a population of 41,808 persons, of whom all but 132 were blacks. Of the white population only 33 were females. The age of the colony is 76 years. There is a grammar school with one hundred pupils, which is not only self-supporting, but which has accumulated a capital of £500 in the course of a few years, for the establishment of scholarships; and there is a self-supporting female institution, containing forty-five pupils. In addition to these local objects, the subscriptions to Bible and Missionary Societies have risen to a higher amount than in any previous years. These contributions are raised, not by large donations from a few prosperous traders, but by the frequent small donations of nearly every family in the colony. The habit was happily introduced, with the first introduction of Christianity, of a weekly payment from every adult Christian convert; and every Christian family now freely gives a penny a week towards the church fund, in addition to the support of schools, and of Bible and Missionary Societies.

Receipts of the American Colonization Society,

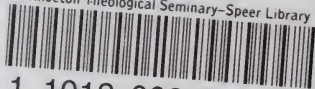
From the 20th of April to the 20th of May, 1865.

VERMONT.		E. Franklin, Chas. M. How-	
By Rev. F. Butler, (\$81.)		ell, D. H. Patterson, A. W.	
<i>Ascutneyville</i> — Mrs. Sylvia		Russell, G. M. Kline, each	
Bowen.....	3 00	\$2. D. Heitshu, James	
<i>Manchester</i> — Con. Ch. and So-		Black, C. Gast, ea. \$1. J.	
ciety, which const. LEVI D.		Zimmerman, Friend, each	
Coy a Life Member.....	30 00	50 cts	54 00
<i>West Hartford</i> — Cong. Church		<i>Norristown</i> — G. R. Fox, in ad-	
and Society \$13. Rev. H.		dition	10 00
Wellington, \$5..	18 00	<i>Philadelphia</i> — Dr. D. H. Ag-	
<i>Windsor</i> — Hiram Harlow, H.		new, Samuel Hood, ea. \$5	10 00
Wardner, L. C. White, C.			
Coolidge, A Friend, ea. \$5.			1740 00
P. Merrifield, W. Stuart,		DISTRICT OF COLUMBIA.	
L. W. Lawrence, D. Tux-		<i>Washington</i> — Miscellaneous	1,037 40
bury, A. Friend, each \$1,		Legacy of John P. Ingle,	
in part annual collection.,	30 00	\$100, less Gov. tax, \$5....	95 00
	81 00		1,132 40
PENNSYLVANIA.		FOR REPOSITORY.	
<i>Philadelphia</i> — Pennsylvania		PENNSYLVANIA — <i>Philadelphia</i> —	
Colonization Society, in aid		Miss Mary R. Tatem to May	
of Expedition from Barba-		1, 1866.....	1 00
dos, per Rev. Thomas S.		OHIO — <i>Cheviot</i> — William W.	
Malcom, Cor. Sec. and As-		Rice to Jan. 1, 1866.....	4 50
sist. Treas.....	1000 00		
By Rev. Dr. Orcutt, (\$74.)		Repository	5 50
<i>Lancaster</i> — Miss Catharine		Donations	1155 00
Yeates, Cash, ea. \$10. B.		Legacy	95 00
B. Martin, Jasper Yeates,		Miscellaneous.....	1037 40
Hon. H. G. Long, T. Baum-			
gardner, each \$5. Thos.		Total.....	2292 90

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